

CONGRESS DAILY

Number Five



THE ANGLICAN CONGRESS, TORONTO, CANADA, 1963

Saturday, August 17, 1963

Sunday Rest Follows Busy Week

Guest Preachers Will Include Many Notables

The greatest concentration of Archbishops and Metropolitans that the Anglican pulpits of metropolitan Toronto have ever seen will be preaching in the city and suburbs tomorrow. No fewer than ten of them will visit local churches at morning services.

The Archbishop of Canterbury himself will be preaching at St. James' Cathedral, and the Archbishop of York will occupy the pulpit of the largest Anglican Church in Canada, St. Paul's on Bloor St. East.

Downtown St. Peter's, in its centennial year, will welcome the Primate of Australia, and east end St. Saviour's will receive the Archbishop of Uganda. In the university area the Archbishop of Wales will preach at the Redeemer, where the clergy are both Welsh.

Five suburban churches will welcome metropolitans. The Primus of Scotland and the Primate of New Zealand will both be in Scarborough—the former at St. Ninian's, the latter at St. Giles'. In the northern suburban area the Metropolitan of India will preach at St. John's, York Mills, and the Presiding Bishop of Japan at St. Leonard's. In Etobicoke the Archbishop of West Africa will be in the pulpit at St. George's, Islington.

Native sons of the continent of Africa will be found in many pulpits. They will include Bishops, such as the Rt. Rev. D. O. Awosika of Ondo, Nigeria, at St. Clement's, Riverdale, and the Rt. Rev. A. H. Zulu, assistant-Bishop of St. John's, South Africa, at St. Margaret's, New Toronto; a provost such as the outspoken Very Rev. T. O. Olufosoye of Ondo at St. Augustine of Canterbury; archdeacons such as the Ven. P. J. Mbatha of Zululand at St. Mark's, West Toronto, and the Ven. S. N. Okoli of Nigeria at St. Matthias', Etobicoke; or just plain priests like the Rev. Henry Okullu of Uganda at St. James', Humber Bay, and the Rev. Peter Simalenga of Tanganyika at St. Monica's.

There are also several Africans among a number of lay delegates to the Congress who have been

(PREACHERS on page four)



ARCHBISHOP OF DUBLIN
Preaching In Ottawa



BISHOP OF MICHIGAN
Preaching At Thornhill



METROPOLITAN OF INDIA
Preaching At York Mills



ARCHBISHOP OF YORK
Preaching At St. Paul's

Missionary Rally In Maple Leaf Gardens Tomorrow Evening

An Indian, a Chinese born in Borneo, and an Australian will be the three speakers at the missionary rally in Maple Leaf Gardens tomorrow evening.

They are the Rt. Rev. Kenneth Anand, Bishop of Amritsar, India; the Rt. Rev. Roland Koh, Bishop suffragan in the diocese of Singapore and Malaya; and the Rt. Rev. John Charles Vockler, Bishop of Polynesia, south Pacific.

RE-BROADCAST SERVICE

In response to popular demand the CBC will re-run the one-hour TV broadcast of the Congress opening service on channel 6 at 1 p.m. Sunday.

Bishop Anand was born 49 years ago in the diocese over which he presides, and was educated in India. He is an expert on the Moslem world, having spent six years in charge of Bombay diocese's mission to Moslems and another nine as a lecturer at the Henry Martyn Institute of Islamic Studies at Aligarh in the diocese of Lucknow. He was on the staff of the cathedral in Calcutta for three years before being consecrated Bishop on December 6, 1959.

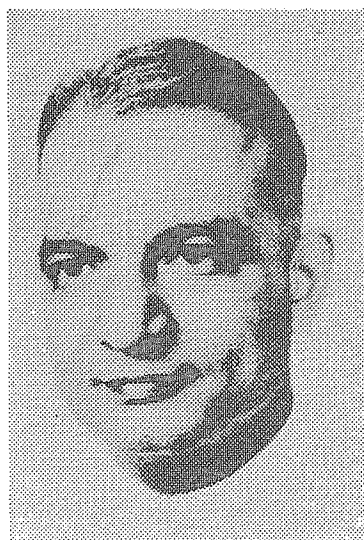
Bishop Koh, who was born in

North Borneo in 1908, has studied at St. Stephen's College, Hong Kong; the Union Theological College, Canton, China; the College of Preachers, Washington, USA; and St. Augustine's College, Canterbury. He was ordained in 1941, and spent the first 13 years of his ministry in the Chinese Church. He became vicar of the Chinese congregation at Kuala Lumpur, Malaya, in 1954, and was consecrated Bishop in 1958. He was the first Asian to be consecrated in Canterbury Cathedral.

Bishop Vockler was born in Sydney, NSW, in 1924. He is a graduate of the University of Queensland and of the General Theological Seminary, New York, where he was a fellow and tutor from 1954 to 1956. He was ordained in 1948. Apart from his curacy at Christ Church Cathedral, Newcastle, all his years in the priesthood were occupied with theological teaching and study. He was consecrated coadjutor-Bishop of Adelaide in November, 1959, and transferred to his Pacific island diocese in 1962. His cathedral is at Suva, Fiji.

NO PAPER SUNDAY

The next issue of the Congress Daily will appear Monday morning.



The Rt. Rev. Kenneth Anand,
Bishop of Amritsar

SUNDAY NIGHT SPEAKERS

These three Bishops will be the speakers at the Missionary Rally at Maple Leaf Gardens, Sunday evening, August 18.



The Rt. Rev. J. C. Vockler,
Bishop of Polynesia



PRESIDING BISHOP OF
JAPAN
Preaching At St. Leonard's

Automation May Help The Church

The blue collar worker who operates or maintains the automatic systems which are replacing the routine laborer is more likely to have an interest in the Church's message than the worker he replaces.

This was the opinion expressed yesterday by the Rev. William Pollard, an Anglican priest who is also director of the Institute of Nuclear Studies at Oak Ridge, Tennessee. Dr. Pollard thought that the replacement of traditional labor by this type of worker would lead to a new openness to the Church and a renewed receptivity to spiritual matters and to the basic human questions with which the Church deals.

Secularization Welcome

Speaking of today's urban-industrial culture in the panel, Dr. Pollard said that our age had lost the capacity to respond in any meaningful way to the supernatural world. The only reality external to itself which our man-made and man-centred culture knew was the natural world of space, time and matter.

Everything else, and most particularly religion and the arts, was regarded as purely subjective. The effect was to remove from the sphere of external reality all the primary elements of the Christian faith. The only way to dispel the darkness of the present age was to restore the proper relationship of nature to super-nature, of time to eternity.

Having seen the Church on oc-

(PANEL on page three)

Indifference To Religion Mark Of Modern City

The city lights and all that goes with them may in the long run prove a matter of greater concern to the Church than all the attacks of open opponents, said English layman John Lawrence in his theme address yesterday on *The Church's Mission on the Cultural Frontier*.

Ever since the industrial revolution, went on Mr. Lawrence, the working class of the great cities had ceased to practise whatever religion they had before the great industrial cities grew up. From the ground level it looked as if the culture of the modern city was much the strongest influence on modern man.

Mr. Lawrence had said that beside the ancient non-Christian religious cultures, nowadays there were at least two secular cultures—the Communist culture, which is by definition anti-religious; and the universal culture of the modern city, which appears to be indifferent to religion.

Supernatural Unreal

The Church ought to welcome the secularization of life, he went on, because it provided opportunities denied to previous generations of Christians. In a secular society religion could not remain a department of life. It must be the expression of a faith which extends over the whole of life, or it would be nothing. Therefore religion in a secular society must be turned outward towards the world and not inward towards the members of the Church.

It would not do if the Church touched only a part of life. In one way or another the people of God ought to be involved with every aspect of every culture. That might entail a radical transformation of some cherished ways.

It was always dangerous, and could be fatal, for example, to treat particular religious forms as if they were the only possible religious embodiment of the Christian faith.

(LAWRENCE on page four)

Today's Program
On Page Two



The Rt. Rev. Roland Koh,
Bishop in Kuala Lumpur, Malaya



CONGRESS DAILY

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Canadian Churchman

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600 Jarvis St., Toronto 5, Canada

Today's Stimulator

Every little Christian Church has its own peculiarities and interests. Christianity is overlaid by a mass of individual opinions. We want a new attitude of mind and a change of disposition. The opinion of the day makes it necessary for us to learn these things. The world is becoming impatient of our Christian differences; it is asking why we cannot agree on things which are essential.

I do not believe that Christianity itself is at stake, for I do not think that that which is true can ever be lost, but I do believe that its influence and power and authority in the world at the present day depends very much indeed upon whether or not we can learn to forget our differences and present a united front to the world; whether we can learn the lessons of tolerance and fairness and justice; whether we can learn to concentrate on the things that matter and give up our little individual preferences, and believe if Christianity cannot speak with so authoritative a voice that it can be listened to and obeyed there may be a period of great disaster coming to our modern world.

(From *The Nicene Lecture, 1929*, entitled "The Nicene Creed" by the Rt. Rev. A. C. Headlam).

Bishop Of Jordan Defends Church Against "Odyssey"

"It is not fair for the churches of the Anglican Communion to have an incorrect picture of a sister church," said the Bishop of Jordan, Syria and Lebanon at a press conference on Friday. He was commenting on a description of his diocese which appears in Canon Howard Johnson's book, "Global Odyssey."

Among Canon Johnson's criticisms of this young diocese, which was constituted only in 1958, was an accusation that Anglicans there had no awareness of belonging to the world-wide Anglican Communion.

"I want to make it clear that my diocese is very much a part of this great communion," said the Bishop. "The fact that this small church survived the first world war, the second world war, and the terrible refugee situation of 1948, is proof that we are proud to belong to the Anglican Communion. Attempts were made to have us absorbed into the Presbyterian Church, but the

refugee Christians refused. Our new diocese is a result of the conviction and faithfulness of refugee Christians."

Canon Johnson had also criticized the abbreviated psalter in the revised Arabic Prayer Book. He alleged that the omission of twenty Psalms containing the name of Israel, and alluding to her destiny, was inspired by nationalistic motives.

Bishop Cuba'in said that this is quite untrue. Many Psalms containing Israel's name are retained. The new Prayer Book is for Anglican Christians not only in his own diocese, but also in Egypt, and, most significantly, in Israel, too. The Psalms were omitted to save printing costs and all changes have the knowledge and consent of the Archbishop in Jerusalem.

Later Canon Johnson observed that such causes of misunderstanding, while regrettable, are inevitable in such a book as "Global Odyssey."

To Niagara Falls In 24 Buses

Between 800 and 900 Congress delegates and wives will spend this afternoon and evening enjoying a trip to famed Niagara Falls. They will make the 160-mile round trip in a fleet of 24 buses, organized into four convoys.

Leaving the Royal York Hotel at 2.30 or shortly afterwards, they will travel most of the distance on the Queen Elizabeth Highway, Ontario's oldest limited-access expressway. Each convoy will visit places of interest in a different order, so that there will be no congestion or confusion at each stopping place.

Floral Clock

The first convoy will leave the QEW at the Homer bridge at St. Catharines and follow route 8 through St. Davids to Queenston. There will be a stop at Ontario Hydro's floral clock in the park at Queenston and another at the whirlpool below the falls. In the area of Table Rock House, beside the horseshoe falls, there will be free time for about an hour, so that visitors may buy souvenirs, take photographs, visit the tunnel under the falls, take a boat trip on The Maid of the Mist, or enjoy the beauties of the waterside park.

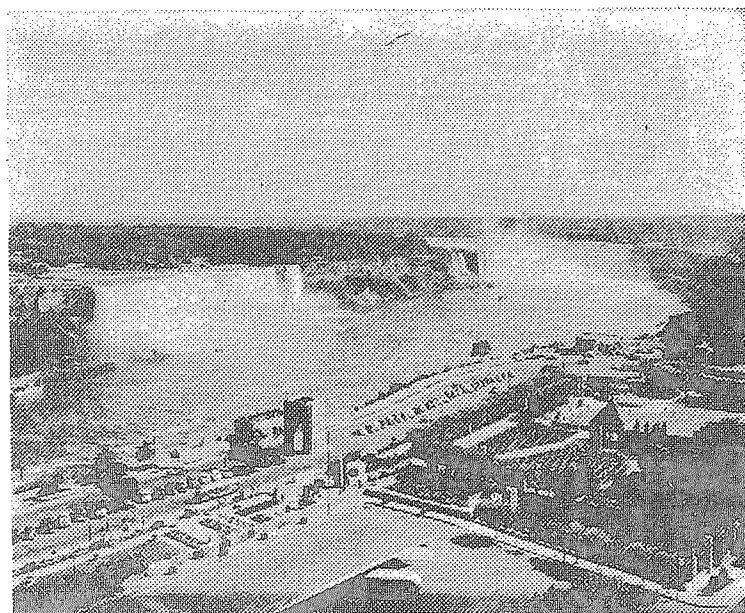
At seven o'clock dinner will be provided for the separate convoys by the ladies of four Niagara Falls Anglican parishes—St. Martin's, Christ Church, St. John's (Stamford), and All Saints'. The men's organizations of the Niagara Falls parishes will provide guides who will board the buses at the Homer bridge and describe the passing scene to the passengers.

While at Niagara the visitors will be the guests of the Ontario Hydro Commission. In making local arrangements, Ontario Hydro's public relations staff had the assistance of a number of local churchmen, notably Arch-

After 25 Years

Canon A. J. Barratt, clerical delegate from the diocese of Argentina, and Canon E. R. Haddon, rector of St. Thomas', Fort William, Ont., a visitor from Algoma diocese, have been sharing a bedroom at the Canadian Church Army headquarters.

In conversation they discovered that they must have been confirmed together in Glasgow, Scotland, on April 28, 1938.



deacon W. H. Langhorn, rector of Christ Church, and the Rev. R. L. Rolls, rector of St. Martin's.

The beautiful parks along the Niagara River from Fort Erie to Niagara-on-the-Lake are maintained by a department of the Ontario Government called the Niagara Parks Commission. Its main source of revenue is payment by Ontario Hydro for the water taken from the Niagara

River to operate its generating stations.

On behalf of the people of Ontario the Ontario Hydro Commission operates four generating stations on the Niagara River. Power from these plants is fed into the grid system which supplies electricity to northern and southern Ontario. Ontario Hydro also provides the illuminations at Niagara Falls.

Need For Regional Officers

The Churches of the Anglican Communion are being urged to cooperate in the appointment of regional officers, forthwith, said Bishop Stephen Bayne at a Friday Press Conference.

The Advisory Council on Missionary Strategy has adopted a resolution recommending the appointment of officers for Africa, India, Latin America, Pakistan and the Middle East, the South Pacific and South East Asia. It has also welcomed the proposal that officers be appointed for Australia and New Zealand, North America and Britain. The eight officers thus envisaged are to be appointed by mutual agreement between the churches of their region, the Archbishop of Canterbury, and Bishop Bayne.

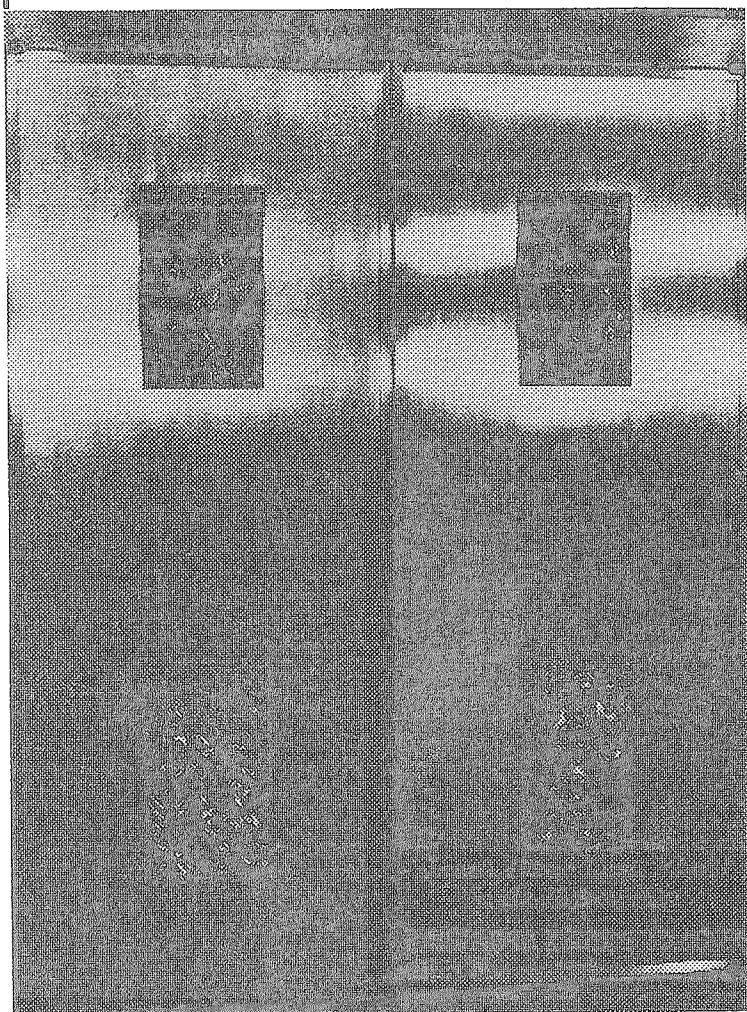
Their duties will be to help develop the life of the region's churches, to represent to them the life of the whole Communion, and to extend the services at present rendered by Bishop Bayne alone.

The Bishop said he expects that the officers will meet with him regularly, and with the Metropolitan every eighteen months.

He then drew attention to a further recommendation of the Advisory Council urging all Anglican Churches to commit themselves to the continued future support of all member churches involved in reunion schemes. In the days ahead when they may have ceased to exist as "Anglican" Churches, and are part of a new united Church, we must foster brotherhood with the whole new Church, and not with the "Anglican component" of it, he said.

Alluding specifically to the reunion schemes in Ghana, Nigeria, Ceylon, Pakistan, and North India, Bishop Bayne said that it was hoped in this way to prevent the possible recurrence of some of the difficulties encountered in early relations with the Church of South India.

Things Worth Seeing In Toronto...



These new doors depicting the Nativity of Christ are the latest addition to St. Anne's Church, (Gladstone and Dufferin Sts.) which is one of the outstanding examples of Byzantine architecture in North America. The murals have become famous as works of art. They were painted by a group of Canadian artists known as the "Group of Seven". Well worth a visit. (Dundas street car)

Roman Catholics Will Pray For Us

In a pastoral letter to be read in all the churches and chapels in his diocese tomorrow, the Most Rev. Philip J. Pocock, Roman Catholic Coadjutor Archbishop of Toronto, asks his clergy, members of religious orders and Church people to pray that the Holy Spirit may guide the deliberations of the Anglican Congress towards the unity of Christendom.

"Anglicans throughout the world", wrote Archbishop Pocock, "together with other Christian churches, offered prayers for the success of the Ecumenical Council in Rome. We now have an opportunity to manifest our gratitude by our prayers on their behalf."

Program For Today

7:15 a.m.—Morning Prayer

7:30 a.m.—Holy Communion
(*Australian Prayer Book*)

9:00 a.m.—Morning Prayer

All the above services are in St. James' Cathedral.

9:30 a.m.—Plenary Session on Themes I, II and III
(*Royal York Hotel—Canadian Room*)

2:30 p.m.—Buses leave for Camp Borden
(*A special outing for Chaplains*)

2:30 p.m.—Buses leave Royal York Hotel for Niagara Falls

8:30 p.m.—Organ Recital—Dr. John Dykes-Bower
(*St. Paul's Church—Bloor St.*)

Program For Tomorrow

8:00 a.m.—Holy Communion
(*American Prayer Book*)

The above service in St. James' Cathedral.

11:00 a.m.—Congress Delegates preaching in Toronto and area churches.

4:00 p.m.—Supper parties for Congress Delegates in Toronto homes.

8:00 p.m.—Missionary Rally
Maple Leaf Gardens—Toronto
(*College Street Subway Station*)

Not Angles But Anglicans! — V

Regional Council For South East Asia

A year and a half ago a Regional Council was established for the Anglican Church in South East Asia. It may be the forerunner of a new province in that part of the world, but, except for their Anglican Christianity, there is very little in common between the people of many races and languages widely scattered over this vast area.

Starting from the west, we have the diocese of Singapore and Malaya, which has jurisdiction, not only over the areas mentioned in its title, but also over Thailand, Indonesia, Cambodia, Laos and Vietnam. Actually the work in these five countries is no more than Christ Church, Bangkok, Thailand, established for British business people in 1893; and one priest for the whole of Java and Sumatra.

But even in rubber and tin rich Malaya itself, the church membership includes Chinese, East Indians and Europeans, as well as a few converts from among the Moslem Malays. Evangelism among the Malays has always been restricted by the ruling powers.

Co-Operative Work

Notable in this diocese is the co-operation between the Anglicans, Methodists and Presbyterians in the work of education. This is seen both in the student centre at the university in Kuala Lumpur, and at Trinity College, Singapore, a joint seminary. The first Anglican church in the diocese was consecrated in Kuala Lumpur in 1887. There are about 30,000 people in the Bishops' flock today.

On the island of Borneo, where oil is the chief source of wealth, there are two dioceses—Kuching, comprising Sarawak and Brunei, and Jesselton, taking in North Borneo. Anglican work in Borneo started after an Englishman named James Brooke became rajah of Sarawak in 1842. The first missionary was F. T. McDougall, a priest who had been trained as a surgeon. In 1855 at a service in Calcutta he became the first overseas Bishop of the Church of England to be consecrated outside the British Isles.

Evangelism among the Moslem Malays was forbidden in Borneo also, but a good response was received from immigrant Chinese and later from the Sea Dyaks and Land Dyaks. The first Chinese to be ordained in this diocese was made deacon in 1865; it was not until 1924 that the first Sea Dyak was ordained.

Divided Diocese

Before the diocese of Borneo was divided earlier this year, there were 36 priests and about 15,000 Anglicans in this portion of the vineyard. Sarawak is about the size of England; Brunei the size of Wales; and North Borneo the size of Scotland. In the rest of the large island of Borneo the Indonesians are yet untouched by the Gospel.

The diocese of Hong Kong belongs to the Anglican Church of China, on behalf of which the Archbishop of Canterbury is exercising the metropolitan's powers. In a population grossly swollen by Chinese refugees in the last few years, about ten per cent are Christians, but only one in twenty of the Christians is an Anglican. The diocese has been making a specialty of schools.

Eighth Province Dinner Planned

A dinner for church men and women from the Eighth Province of the Episcopal Church in the United States—delegates, wives, and visitors—will be held in the Alberta Room at the Royal York Hotel Monday evening at 6.30. Tickets are \$4.50.

It would be helpful if those planning to attend would notify Bishop R. S. Hubbard, president of the province, or their own Bishop.

The colonial government pays half the cost of the buildings and lends the diocese the other half interest-free. The government also pays the teachers' salaries, but the Church may appoint the teachers and may hold daily prayers and Bible study in school.

Another attempt to seize the opportunities for evangelism offered at this moment is the ordination of auxiliary clergy, who

follow a secular vocation and serve the Church without pay in their free time.

In China proper where the Gospel was first preached in 1842, in 1938 there were 65,000 Anglicans and 283 Chinese clergy. It is believed that the strength of the Chinese Anglican Church today is about 50,000 in 14 dioceses.

The only country in Asia which claims to be a Christian country

is the Republic of the Philippines. Anglican work began there when clergy accompanied the American occupation forces in 1898. Charles Henry Brent, the first Bishop of the Philippines within the jurisdiction of the American Episcopal Church, widened the work from a chaplaincy to Americans to missions among the Chinese business community and the headhunting Igorots in the mountains. Some

work was also attempted among the Moslem Moros of Mindanao.

Since the American Episcopal Church restored a valid episcopate to the Philippine Independent Church in 1948, there has been growing co-operation between the two churches, which has been accelerated by the agreement for inter-communion concluded in 1961.

The Philippine Independent Church resulted from almost a quarter of the Roman Catholics in the islands seceding from that church after Spanish rule was overthrown. Today there are about a million and a half members of the PIC, with 500 priests and 44 Bishops. The Anglican Church in the islands, as the result of the Japanese occupation during World War II, dropped in membership from 70,000 to 24,000. Today it is up to 45,000.

Side By Side

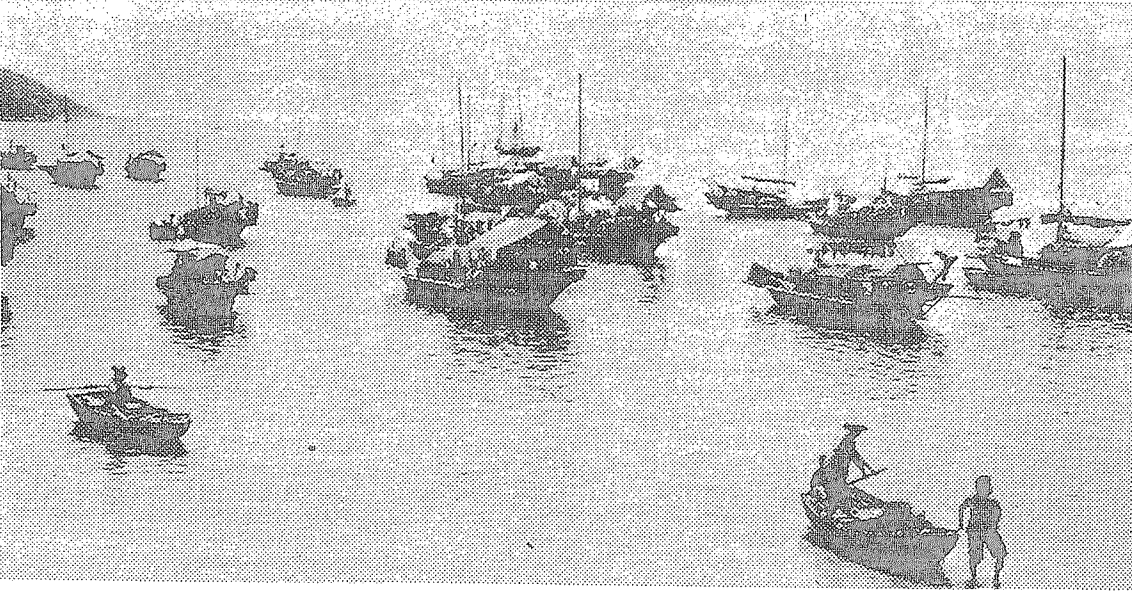
At St. Andrew's Theological Seminary in Manila the ordination aspirants of the Episcopal Church and the Independent Church do their preparation side by side. It is more likely that these two churches would unite to form a new province of the universal Church than that the Episcopal diocese of the Philippines would join an Anglican province of South East Asia.

The Anglican Church in Japan was the parent of Anglican work in Taiwan (Formosa) and Okinawa, in both cases to shepherd Japanese Christians working on those islands. Both areas are now in the jurisdiction of the American Episcopal Bishop of Honolulu.

Korean Church

Two catechists from China introduced Anglicanism into Korea in 1885. The first Koreans were baptized and confirmed in 1897, and by 1915 there was a Korean priest. A vigorous church life had developed by 1940 when there were 10,000 members and 24 Korean priests. The strength of the diocese was, however, in the north, where organized church life seems now to have disappeared. In South Korea the work is mostly rural, but there is a magnificent student centre on the campus of the university in Seoul.

Like the dioceses in Malaysia, Korea is under the jurisdiction of the Archbishop of Canterbury.



These fishing boats at anchor in one of Hong Kong's harbors illustrate the fact that, although South East Asia contains some of the world's largest cities, the majority of the people still live in the way their forefathers have lived for many generations. The washing indicates that the boats are used as family homes. (Canadian Churchman photo)

Yesterday's Panel - Boyd, Ray, Wickham

(Continued from page 1)

casions try to make use of mass media as a tool in the endeavour to obtain a "good press", he had wondered if perhaps the Church had not needed a course in Christian Ethics itself "with a special emphasis on exploration into the morality of manipulation", said the Rev. Malcolm Boyd, Episcopal chaplain at Wayne State University, Detroit, another of yesterday's panelists.

Mr. Boyd was discussing the Church's relationship to the media of mass communication—television, the newspaper, film, radio and the mass-circulation magazine—and mass society.

Controversy Expected

The Church's mission must place the Church in the public realm of controversy, he said.

The attitude of modern man on the cultural frontiers has been deeply influenced by the fact that Christianity came to his world with colonialism, declared the Rt. Rev. Chandu Ray, Bishop of Karachi, Pakistan, who spoke of modern man's image of the world on yesterday's panel.

Modern man believed that the Christian message was based on the superiority of the white man. After seeing the films and novels coming from so-called Christian lands, depicting lax morals, heavy

drinking, and easy suicide, he had an image of moral and spiritual failure among those calling themselves Christians.

The wars between the allegedly civilized Christian nations of Europe had discredited the Christian faith in the eyes of people of Indian, Arab and Buddhist cultures.

CreeDs And Life

To break down the barriers created by such images, the Christian must identify himself with those with whom he shares a common historical existence. A Christian must try to interpret people and events to which they are related in terms of their basic presuppositions. That is, he must correlate creeds and scriptures with the actual testimony of life.

Life is becoming one vast do-it-yourself project as the result of the tremendously accelerated spread of human knowledge, said the Rt. Rev. E. R. Wickham, suffragan-Bishop of Middleton, England, the fourth of yesterday's panel speakers. With the extraordinary advance in knowledge, man has acquired a new confidence in his own powers, which is basically responsible for the withering away of traditional forms of religion, of the sense of the supernatural, of divine providence.

Brilliant Reception Scene

Over two thousand guests thronged the Canadian Room of the Royal York Hotel on Thursday night, when the Primate of All Canada gave a reception in honor of the Archbishop of Canterbury and Mrs. Ramsey.

It was a brilliant and colorful occasion, with gaiters at last in evidence as well as a number of purple cassocks, and with many of the ladies in formal or semi-formal evening dresses.

Magnificent national costumes from African countries could be glimpsed amongst the delighted queues of people awaiting presentation, and in the knots of animated conversationalists manoeuvring adroitly with Congress coffee and cookies.

The whole scene exploited the possibilities of its fine setting to the full, and the buzz and chatter of the crowd acquired a melody

of its own under the sustained influence of a hard-working pianist, cellist and violinist.

The two Primates and their ladies were as charming and warm and relaxed in their greetings to the last guests to be presented as they had been, 2,000 handshakes earlier, to the first.

"I can hardly believe I'm here," said one young lady, three handshakes away from Dr. Ramsey.

Trinity Fellowship

The Clerical Alumni Association of Trinity College will hold a reunion dinner for members and wives at Scott's Restaurant, 11 Bloor St. West, on Monday at 5.30 p.m.

Have you ordered your set of Congress Daily yet? 10 issues — \$1.50

Bishop Wickham said that the change in man's estimate of himself was divinely provident, in the sense that God was beckoning man out of his pupilage, but the change presented the Church with the alternative of becoming a mere survival from the past or of joining the human race, to be used by God as a formative influence.

There is no room in today's world for onlookers, went on the Bishop. To engage in cultural mission the Church must become engaged with secular society, and minister to the new "principalities and powers". The cost of forging instruments for engagement with secular institutions would be considerable.

ANGLICAN BOOK CENTRE

600 JARVIS ST., at BLOOR

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BOOKS BY YESTERDAY'S SPEAKERS

John Lawrence:	
THE HARD FACTS OF UNITY	\$1.85
HISTORY OF RUSSIA	.75
E. R. Wickham	
CHURCH AND PEOPLE IN AN INDUSTRIAL CITY	8.75
His Pioneer experiences in Sheffield Industrial Mission.	
W. G. Pollard	
PHYSICIST AND CHRISTIAN	4.75
CHANCE AND PROVIDENCE	4.50
Malcolm Boyd	
IF I GO DOWN TO HELL	4.15
An honest re-statement of the Gospel of Christ.	
FOCUS	1.80
Rethinking the Meaning of Our Evangelism	
CHRIST AND CELEBRITY GODS	3.75
Derwyn Owen	
SCIENTISM MAN AND RELIGION	4.00

* * *

If I were your hostess, and you stayed with me I would like a good book from the fine A.B.C.

* * *

FOR YOUR CONVENIENCE WE ARE OPEN TO-DAY (SATURDAY)

9 a.m. - 1 p.m.

Shortage Now Common *By Dewi Morgan*

The Church in Laodicea, in Thyatira, in Sardis, in Pergamos... St. John knew them all when he wrote his *Revelation* and knew, too, that each was different from its neighbour. He also knew the heavenly vision was not forthcoming until each was complete and all were completely interdependent.

The Anglican Communion is a fellowship of churches where the strange mysteries of national individuality must be respected. Here in this federation of independent families a Canadian does not have to use the same Prayer Book as an Indian and the Anglican Church in the United States can call itself *Protestant Episcopal* while in Japan Anglicans insist on being *Holy Catholic*.

Such things, of course, bewilder an outsider. But they also rejoice the heart of anyone who believes that because all men are equal in the love of God they do not have to be mass-produced facsimiles.

Much Variation

Nations, like individuals, have varying personalities. And the churches within those nations vary likewise, which means that each part of the Anglican Communion has its own specific gift, to make to the treasury of the whole.

The trouble is that so few Anglicans seem to realise it. Or, if

the thought ever does strike them, they react with that sort of Anglican apathy which leaves appropriate action to someone else. The usual result is that we grizzle at our leaders. Why is there not more sharing of thinking, of individual and national insights and experiences, of resources, of varieties of religious experience, of everything?

Democratic Family

The answer is really a simple one. The Anglican Communion is not bridle-led by proud prelates. It is a democratic family where the leaders cannot lead until the rest of us have made it clear that we know what it is all about and will follow. Nor can the leaders do much about it until they have what it takes in manpower and money.

To illustrate — For our part of the Church to share its thinking with another part of the Church behind sealed doors in Lambeth is of little use unless that sharing is being paralleled at every level and especially in parishes everywhere. Yet how few parishes in, say, the British Isles or North America have seen an African or an Asian priest for long enough for him to do more than give them a geography lesson on his home country? Until more men and women in the pew can enter into the experience of

an African or Asian whose Christian Faith is tempered by an exotic culture, our leaders must find their scope for shared thinking limited.

Or, again, look at our periodicals. This week people from a mass of nations are seeing something of the *Canadian Churchman*. How many of them had even heard of it ten days ago? Yet Africa and Asia and even the diocese of Canterbury could learn much from a regular subscription. The same thing applies to *Anglican World*. Here is an attempt at a truly international, inter-Anglican family meeting-point produced in a style which aims to be worthy. On every side it is praised. Yet the circulation works out at about half a copy per parish of all our Communion.

You cannot get much shared experience or shared thinking out of half a copy.

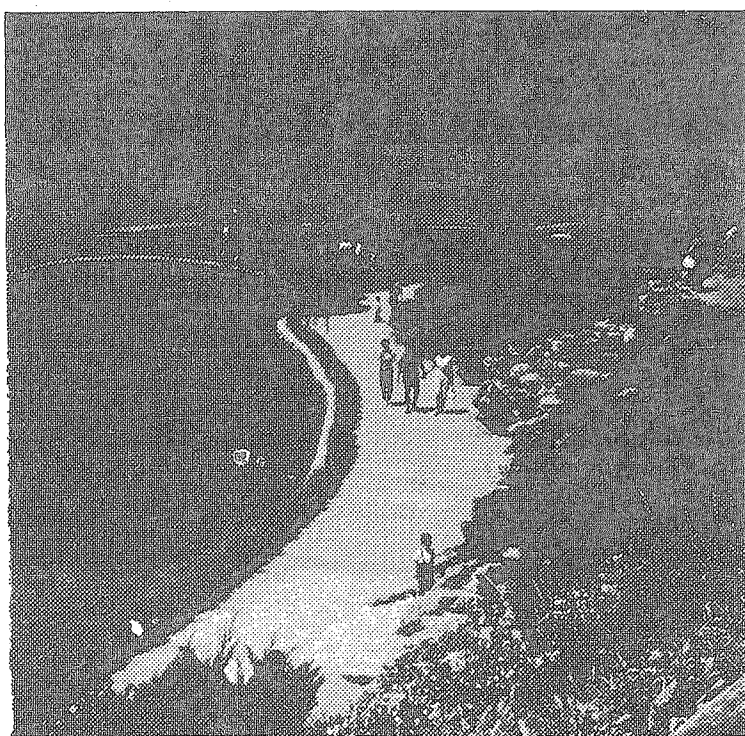
There is a common factor in this shortage of emissaries from one Church to another and this poverty of printed matter. It's money. African priests are not easily available in Australia because fares are heavy and who, anyway, will do their own jobs in their absence? And Anglican periodicals are not going to have the impact they must have until there is money to promote them and make them common family possessions, not rare family treats.

Which means there is something each one of us can do now about this matter of shared thinking.

The Anglican Communion is sadly slow at really sharing anything among its members. Our leaders certainly do not come out with a clean bill in this respect. But at least as much blame lies on the shoulders of each of us, for we have not galvanized our leaders into action.

Perhaps Toronto 1963 will be remembered as the launching pad from which big things went into orbit.

Perhaps even Anglican Laodiceas and Thyatiras will realise that none of us have a hope of real life if we live unto ourselves.



One of the many beauty spots in metropolitan Toronto is Edwards Gardens on Lawrence Avenue East, west of Leslie St. They are beautifully landscaped, and noted for their profusion of flowers. Open 9 a.m. to sunset; admission free. Take Don Mills bus from Eglinton subway station.

LAWRENCE...

(Continued from page 1)

Mr. Lawrence declared that he could not see how there could ever be Christian faith rooted in a community without some religious embodiment in accepted forms of worship and ministry. The phrase "religionless Christianity" should not be taken literally, but particular religious forms were always under a question mark.

Anglican religious forms had grown up in a particular national context. That they had spread and produced fruit in every continent showed that they are a valid embodiment of the universal faith of the Church, but radically new forms of worship and ministry devised by Asian and African Christians could help to renew the Church of England in its original home.

In the past, proceeded Mr. Lawrence, the Church had often claimed some kind of control over a great many secular interests, and had claimed it in the name of

God. The secular world rightly rebelled against the Church's control, but since the Church had confused its own control with God's sovereignty, the secular world also repudiated God's sovereignty.

Today the Church should proclaim that the secularists have been right in their revolt, but wrong in their conclusions. The Church itself should proclaim the autonomy from ecclesiastical control of art, science, politics, business; but at the same time proclaim the sovereignty of God over these concerns—a sovereignty exercised in more ways than man can imagine.

Ecumenical Spirit

If the Church begins to take seriously its obligations to the world, said the speaker, the greater part of the burden will fall on the laity. Everywhere effective Christian work in the lay world involves co-operation with people of other churches. All ways of life and all sorts and conditions of men should be approached in the ecumenical spirit, a spirit more ready to learn than to teach.

Contact with Islam or Hinduism, or with modern secularism, could lead the Church to a more full-blooded understanding of its own faith, provided the contact was made with humility and reverence.

In the past, went on Mr. Lawrence, the Church had too often been content to express its faith in a special language which no one who had not learnt it could understand. Today the faith was the same, but it had to be lived in situations that varied infinitely, and it must be expressed in ways that appeal to a great variety of people.

In its new circumstances the Church needed a theology which started from the manifold actual situations in which people found themselves, expressed in the language of everyday life. Such a theology should be worked out in partnership by lay men and women and by clergy who had entered into the point of view of the laity.

Notable Sunday Preachers

(Continued from page 1)

assigned preaching duties. Chief Gatsha Butthelezi of Zululand will preach in St. John the Divine, Scarborough, and Mr. Maurice Katowa, a chief from Northern Rhodesia, at St. Elizabeth's, The Queensway. Mr. A. C. Marama who is in the service of the ministry of trade and industry in Nyasaland is to preach at the Church of the Epiphany, and Mr. G. Oguli, an education officer at Lira, Uganda, will speak to the congregation of St. Matthias'.

Among the preachers of Chinese ancestry are Mr. K. C. Tsang, senior education officer of Hong Kong, at downtown St. George's; the Rev. Michael Lim of the diocese of Kuching, Sarawak, at All Hollows; the Rev. Mark Y. L. Ma, of St. John's Pro-Cathedral, Taipei, Formosa, at St. Gabriel's, Richmond Hill; and the Rt. Rev. Roland Koh, Bishop in Kuala Lumpur, Malaya, at St. John's, West Toronto.

Woman At Ajax

The only woman delegate listed among the local preachers is Miss Rose Dhan, principal of St. Margaret's High School at Ranchi, Bihar, India, who will visit Holy Trinity, Ajax, some 28 miles east of central Toronto along Highway 2. Other preachers from India include the Bishop of Bhagalpur (the Rt. Rev. P. B. Parmar) at St. John's, Norw. E.; and the Ven. Stanley Haque, archdeacon of Amritsar, at Christ Church, Brampton, some twelve miles northwest of Malton Airport.

Three Japanese diocesan Bishops will preach in the city. Bishop D. M. Goto of Tokyo will visit St. Philip's; Bishop P. K. Ueda of Hokkaido St. Andrew's Japanese congregation in St. Alban's Church; and Bishop I. H. Nosse of Yokohama the Church of the Comforter.

Persian Preacher

To hear the Anglican Communion's Persian Bishop, the Rt. Rev. A. B. Dehqani-Tafti, visitors will have to drive 40 miles east of the city to St. John's, Bowmanville; but one of his priests, the Rev. Iraj Muttahadeh from Shiraz, Iran, will preach at the Church of our Saviour in suburban Don Mills. The Arab Bishop of Jordan, the Rt. Rev. N. Cuba'in will be the preacher at St. John's, Weston, and a priest from Egypt, the Rev. Ishaq Musaad, will address the congregation at St. Simon's.

Other prominent participants in the Congress program who

will deliver sermons include the Bishop of Karachi, the Rt. Rev. Chandu Ray, at St. Timothy's; Canon H. M. Waddams at St. Bartholomew's; the Rev. W. G. Pollard at St. Christopher's, Downsview; the Rev. Malcolm Boyd at St. Patrick's in Willowdale; and John Lawrence at St. James the Just, Downsview.

One of the three Anglicans who were official observers at the first session of the Vatican Council, the Ven. C. H. W. de Soysa, archdeacon of Colombo, will speak at St. Luke's on Dixie Road, just south of the Queen Elizabeth Way, ten miles west of town. A priest from Burma, Canon J. M. Pe, who teaches at Holy Cross College, Rangoon, will preach at Grace Church, Markham, 20 miles NNE of the city.

Canadians Too

Two Canadians now serving elsewhere are also on the Toronto diocesan preachers' list. The dean of Nassau, the Very Rev. F. E. Ellis, formerly vicar of All Saints' Cathedral, Halifax, will give the sermon at the Church of the Ascension, Don Mills. To hear the Rt. Rev. Stuart Wetmore, a New Brunswicker now suffragan-Bishop of New York, old friends must drive to Lakefield, 20 miles north of Peterborough.

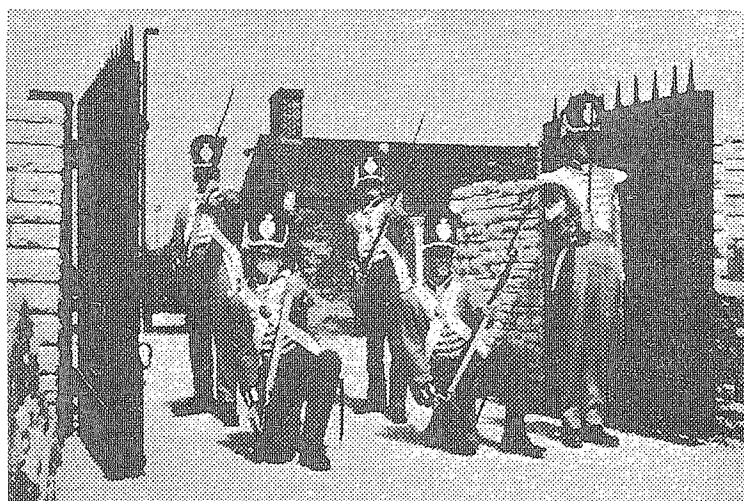
Other well-known American Bishops to preach are the Rt. Rev. Horace Donegan, Bishop of New York, at St. Anne's, Toronto; and the Rt. Rev. Richard Emrich, Bishop of Michigan, at Holy Trinity, Thornhill.

MISSION TO WORLD

The only network TV program in the United States related to the Anglican Congress will be carried on WBBM Buffalo Channel 4 from 10 to 10.30 tomorrow morning.

A CBS production entitled "Mission to the World", it features the work of the Rev. Simon Phipps, industrial chaplain at Coventry Cathedral, England, and then presents a panel discussion by three delegates to the Congress, Bishop E. R. Wickham, suffragan-Bishop of Middleton, England; Bishop Roland Koh, Borneo-born Chinese Bishop in Kuala Lumpur, Malaya; and Canon Howard Johnson, author of *Global Odyssey*.

They will discuss the mission of the Church to today's urbanized and secularized society.



Soldiers dressed in the uniforms of the days when American forces invaded Canada may be found on duty at Fort York, near the CNE exhibition grounds. The Fort dates from early in the 19th century. It is open from 9 a.m. to 9.30 p.m. daily; admission 50 cents.

Dr. Ramsey Opens Canadian National Exhibition 1963

Yesterday afternoon the Archbishop of Canterbury did the honors at the official opening of the 85th Canadian National Exhibition by pressing the button that traditionally sets off a salvo of aerial bombs training blue, mauve and white smoke. Some 5000 CNE visitors applauded his Grace.

After the opening Dr. Ramsey went to have a look at the British exhibit and enjoyed what he saw so much that he spent two hours touring the rest of the Exhibition.

He arrived at the Queen Elizabeth Building at 12.30 p.m. to a choral welcome from 40 men and 86 boys of the Anglican Congress Festival Choir. The Archbishop said this was the nicest greeting he had received since coming to Canada.

At the C.N.E. directors' luncheon Dr. Ramsey was presented with

the solid gold medallion traditionally given to those who officiate at the opening of the Exhibition. His gift bears his own likeness on one side, and on the other a facsimile of a family entering the Princes Gate and a commemorative inscription.

In a 15-minute speech from the bandshell at the opening the Archbishop thanked Toronto for its heart-warming hospitality to the Anglican Congress. He stood speaking into a battery of six mikes and a score of press and television cameras in his purple cassock and gold pectoral cross, flanked by 24 scarlet-clad mounted RCMP constables, with the full band of the Scots Guards behind him.

His Grace spoke of Canada's vast open spaces, and appealed for help for the starving peoples of the world.

Bishop Eager For Pastoral Tasks

Yesterday, about 2 p.m., the Rt. Rev. J. C. Vockler, Bishop of Polynesia, was walking along Bloor Street on his way to lunch.

In front of St. Paul's Church the Bishop was confronted by a man who was rather shabbily dressed, and obviously drunk. The man was either a Canadian Indian or an Eskimo about 40 years of age.

He told the Bishop that he had been off liquor for a number of years but had been drinking steadily for the last two weeks. While Bishop Vockler listened patiently the man said that he needed help. The Bishop took him by the arm and disappeared into the Bloor Street crowd.